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The Masonic Craftsman

*Published Monthly at Boston,
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of Freemasonry*

In This Issue: "What Freemasonry Means To Me"

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THE CLIMBER

*"To one who climbs upon a lofty height
Horizons widen; landscapes vaster grow;
The summit reached, there dawns upon the sight,
A world invisible to men below;
New scenes unfold; new problems come to light
And seek solution; yet, as all men know
There comes with breadth of view to the beholder
A conscious chill; he gets distinctly colder.*

*"The weather hasn't changed; the world's the same;
The sun still shines, but somehow doesn't warm;
The pulse beats quickly, yet the blood grows tame
And chills the heart. There's nothing to alarm
In this, the altitude's alone to blame.
All heights are so, whatever be their charm,
And men who stand upon life's eminences
Find the air cold in all its moods and tenses.*

*"The fault is in the eminence alone,
Whose tendencies are altogether icy,
However balmy to the lower zone,
However odorous be its air, or spicy.
The man who scales the peak may from its throne
Proclaim like Caesar "Veni, vidi, vici,"
But can not from that height maintain the touch
With people down below that means so much."*



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MEMBER MASONIC PRESS ASSOCIATION

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FINANCIAL FLAPDOODLE There seems to be a disposition on the part of sundry Masonic editors in different parts of the country to discuss editorially and with an apparent assumption of authority the economic conditions of the world.

Doubtless these well-meaning Masonic arbiters feel that they are rendering a service to the Craft by doing so, but frankly it is difficult to see by what particular right or authority they are competent to handle or discuss such matters; nor is it possible to find any connection between the expressed ideals of Craftsmanship as it pertains to Freemasonry and the price of wheat in Chicago, for instance, the rate of exchange in New York or any other economic subject with which so great an element of the community is at present concerned.

There are proper functions for a Masonic editor. These we take to be the inculcation of Masonic idealism in the minds of readers and the spread of knowledge in its best sense with regard to the Craft. What the price of fish is in Denmark or the level of price in securities in Wall or Lombard Street may be can have no possible connection with such matters as are germane to the Masonic fraternity, and it is respectfully suggested that the well-meaning brethren presiding over the destinies of the various Masonic publications confine themselves to those subjects with which they may reasonably be supposed to be conversant, leaving the subject of the rise and fall of stocks and the amount of prosperity or poverty due to the economic conditions of the world to such writers as by reason of closer contact and familiarity with the subject, have a certain authority or at least a reasonable knowledge of such matters.

We confess to an unwillingness to accept the judgment on such matters of any man who, in most cases which have come under our observation at least, has demonstrated that so far as the almighty dollar is concerned, he is not a good "business man" in the literal interpretation of that term—or he wouldn't be a Masonic editor.

These words are spoken in kindness and charity but are necessary if a certain amount of criticism is to be avoided which may prompt the profane to express the opinion that these misguided writers are making themselves ridiculous.

SCOTTISH RITE Recent meetings of the Supreme Council of the Ancient and Accepted Scottish Rite in Boston were a source of much pleasure and satisfaction to those participating. The renewal of old acquaintanceships, the fine spirit of friendly and fraternal intercourse and the discussion of subjects vital to the Rite were all of much interest.

While many of the doings of this august body are to the average Mason shrouded in mystery, it can be said that on such occasions a group of eminent Craftsmen meet under favorable conditions to discuss the weal and woes of the whole Craft and by virtue of long years spent in service to their fellows do make plans on the trestleboard looking to the benefit of all. The usual postprandial platitudes were indulged in of course, but withal some good resulted and the inspiration of such a gathering and the contact of minds earnestly devoted to Freemasonry cannot fail to result in benefit to the whole Craft.

FREEMASONRY'S BI-CENTENARY A gracious thing was done recently when the United Grand Lodge of England, meeting in London, sent to the several Grand Lodges of the United States of America a congratulatory message felicitating Freemasonry here on the two hundredth anniversary of its recognition by the mother Grand Lodge.

Some of the replies of the different Grand Lodges are significant of a fine appreciation of this interest so aptly manifested by the Grand Lodge of England, and it is likewise a significant thing that in these days of hustling activity time can be taken to extend a fraternal hand to so many thousands of men who, motivated by the principles of the great order of Freemasonry, form one common bond of allegiance.

Though most American Freemasons may never meet their brethren of the British Isles they may be assured that "over there" are men working shoulder to shoulder with them to secure a realization of highest Masonic ideals, and with a very warm spot in their hearts for the virile sons of the parent organization.

DUAL MEMBERSHIP If a man who is a loyal member of the Lodge to which he has originally affiliated finds himself interested in another lodge, and in the Masonic life of another community, it would seem to be the part of common-sense that he should be entitled, upon being found worthy, to take separate membership in that other lodge.

By doing so he evidences a desire to take active part in the work and also to lend his support to the local lodge—a commendable motive. His own field is broadened—a desirable thing.

Fortunately more and more Grand Lodges are coming to the point of sanctioning dual membership. This speaks well for their judgment and appreciation of the wider field of Freemasonry which lies outside the narrow limits of one community.

The New England Masonic Craftsman magazine, is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. If a subscriber desires to discontinue his magazine at the end of his subscription, notice to the effect should be sent. In the absence of a notice it will be assumed that a continuation of the subscription is desired.

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Rufus Choate

By GILBERT P. BROWN

There is a quaint and historic town in Massachusetts known for its blue blood, its pious founders and its thrifty vines of husbandry. It is near the wash of the broad Atlantic. There the cry of the red man is no longer heard and peace and happiness is the heritage of old Ipswich. It was here that settled in 1667, the pioneer forefather on the paternal line of one of the greatest of lawyers of his time and generation.

In the ancestral home of that puritan of yore dear old long ago was born on October 1, 1799, a delicate small child, Rufus Choate.

At six years of age he could repeat much of the Bible and had "Pilgrim's Progress" by heart. He was the best scholar in the entire town at twelve years of age. He was graduated at Dartmouth college in 1819, and was the valedictorian of his class. In 1828 the family moved to the old world and talked-of "witch city" of Salem. In law Rufus Choate, soon became the leader of his profession, in all New England, and in due time became an instructor at Harvard University, which was then and is now the leading institution of learning west of Oxford, England.

It is to be remembered that in the nineteenth century the fashions in orators and in lawyers, as in other matters and persons, were not what they are in these hurried and morbid times. Members of the legal profession are specialists and orators are not oratorical. But it is not well to assume that because our fashions are different from the nineteenth century's they are superior. And it is highly unsafe to assume that because these fashions are dead they are not interesting to relate to the literary pilgrim. They are, especially when we can read about those fashions carried to their highest point in their great but not typical exemplar, the handsome Rufus Choate—a lawyer who specialized in everything and an unashamedly literary orator.

There is no reason why we should plume ourselves on our superiority to the age of Choate. Conditions have made a difference, but difference is not necessarily improvement. The lawyer who, as soon as he leaves law

school, picks out the branch of practice in which he will spend the rest of his life, will find it hard to place himself in Choate's shoes.

Attempts have been made by some few journeymen biographers to write the life of Choate, but none of those works are really of much if any literary value.—But now comes Claude M. Fuess; and gives the reading and rational world a volume of 278 pages—"Rufus Choate; the Wizard of the Law." It is truly a book of much merit; showing that the cases of Mr. Choate ranged over nearly every aspect of human life; and that our subject was truly a legal giant. As Mr. Fuess says, he was "rich with material as interesting as that in the Newgate Calendar or in a physician's notebook." But that does not mean that the law has progressed or that Choate was the green corn of which the later days Untermyers or Darrows are the ripened ear.

As for oratory, probably most people today imagine that the orators were turgid, ponderous, polysyllabic and Latinical. They were more truly masters of "the short, simple word" and "good strong Saxon" than those who today erect altars to those phrases. Webster's famous peroration about Dartmouth College is a fair example: "It is, sir, as I have said, a small college; and yet there are those who love it." It is interesting to many, by the way, to learn from Mr. Fuess that we owe to Choate the preservation of this peroration; it first appears in his eulogy of my distant kin, Daniel Webster after his friend's death. Mr. Fuess does well to remind us what Webster and the Websterian orators really were by quoting of him:

*"Whose words, in simplest homespun clad,
The Saxon strength of Caedmon's had,
With power reserved at need to reach
The Roman forum's loftiest speech."*

The exact difference is that while they were kings of the short word, they were not, as we are, slaves of the short sentence; nor of the long sentences either. Their secret was

the alteration of long and short sentences for artistic effect; it was therein that they were "old fashioned" and "quaint." They are accused of figurative speech; but it does not occur to their superiors that a figure of speech may be simple and moving. They used figures so as to make a prosaic fact poetical, but did not do it turgidly. It was, for instance, the plain fact that Marie Antoinette's beauty withered and vanished after her arrest; and Choate started the plain fact thus: "The beauty of Austria fell from her brow, like a veil, in a single night."

Webster's friend regarded oratory as one of the fine arts. He studied words for the purpose of making them do perfect work; he had, says Mr. Fuess, an "affinity for the right word." "You want a diction," he told one seeking light, "whose every word is full freighted with suggestion and association, with beauty and power." His own vocabulary was unusually large, and when a lawyer asked Judge Wilde if he had heard that a new dictionary was out with a great many additional words in it, the Judge answered: "No, I have not heard of it; but for God's sake don't tell Choate." But all his words were tools and weapons, not ornaments; he might have said of himself, as he did of the bigoted John Quincy Adams, "He had an instinct for the jugular and carotid artery as unerring as that of any carnivorous animal."

Since we pride ourselves on our ignorance of the nineteenth century and yet are forced to read a good deal about Abraham Lincoln, it is not uncommon to see some admiring comment on how Lincoln took small cases as well as large, and worked as hard over one as the other, as if that were a singularity of his. It was the mark of that unspecialized age. Choate, who represented Massachusetts in the United States Senate, who appeared as counsel for the Methodist Episcopal Church North after the great split with the Methodist Episcopal Church South, also took the meanest cases. "For a retaining fee of \$3 to \$5," says Mr. Fuess, "he displayed before a Danvers Magistrate the oratorical power which had amazed Daniel Webster at Dartmouth in 1819." In a case involving a dog, just a plain, ordi-

nary, canine dog—it was said of him, “He treated the dog as though he were a lion or an elephant, and the crabbed old squire with the compliment and consideration of a Chief Justice.”

It naturally followed, of course, that he took various kinds of criminal cases too, and was so successful him the man “who made it fun with them that Wendell Phillips safe to murder, and of whose health thieves asked before they began to steal.” He did not care for money; “like any true artist,” says Compatriot Fuess, “he was far more interested in his work than in any reward, tangible or intangible.” A client asked how much he owed. “Hand me \$100 and I will sign a receipt in full,” said Choate. “If you go to my partner in the other room, who keeps the books, he will make you pay \$150 sure.” Another handed him \$50, saying he believed that was the figure Choate had named. “No,” corrected Choate, “I named \$25 but you said \$50, and I yielded.”

Fuess’ rare volume will have a strange sound in the ears of present-day political and legal fakery. Riding together in a stage coach, Senator Daniel Webster challenged Senator Rufus Choate to tell him, out of Milton, what Adam and Eve said before the Fall—to while away the journey. Choate unhesitatingly recited that long passage from the poem, and when he finished Webster immediately declaimed the discussion between Gabriel and Satan. Once, during a tedious trial, Lawyer Webster sent over to Lawyer Choate a slip of paper on which he had written this comment on the slowness of the proceedings:

Lo, where Macotis sleeps, and softly flows
The freezing Tanais through a waste of snows.

The quotation was from Pope, Choate read it, wrote on it. “Wrong!” and added the corrected line:

Lo, where Macotis sleeps, and hardly flows.

Webster wrote back an offer to bet on it, and the two lawyers sent a messenger out of the court room to get a copy of the poet and philosopher Alexander Pope. Choate

proved to be right, but Webster cheerfully wrote on the flyleaf, “Spurious edition,” and sent it over to Choate. The spectators imagined the eminent counsel “were differing on an important question of law,” the biographer tells us.

Webster, like Horace Greeley, was not of the Masonic brotherhood, and sort of got “tangled up” with the anti-Masonic party of those days.

At this Choate laughed but said nothing.

For those who imagine these long-lost lawyers to have been so pompous and theatrical, it may be well to cite Mr. Fuess’s account of a celebrated will case. Choate summed up with much eloquence, too much for Webster, who was on the other side and followed him. “And now, gentlemen,” Webster began his speech, “we are called upon to consider a question, not of poetry, but of fact. This is a simple matter, which concerns plain people—like you and me. Let’s get down to real business.”

Mr. Fuess lays some stress upon the great power Choate held through his wit and oratory over juries; but space boundaries intrude. They exclude also his excellent drawing of Choate the man; but an idea of it may be gained from this, said by Choate’s pastor: “He persuaded you at his table to receive something from him in a way that nothing so gross as language can describe. He treated every man as though he were a gentleman; and he treated every gentleman almost as he would a lady.”

Mr. Choate once represented the writer’s paternal grandfather, Captain Joseph Brown, a master mariner of note in the old clipper-ship and square-rigger days of the late forties and the early fifties. It involved a large sum of money, but it is needless to say that the lawyer representing the “deep-water” ship master did not lose the case. After things were settled the captain asked him to take a voyage for his health on the barge “Noble,” and while upon the broad Atlantic they became fast friends. The mariner was a member of Alna Lodge No. 43, of Damariscotta, Maine, while his lawyer friend held membership in Jordan Lodge of Danvers, Mass.

It has been over thirty years since I visited the mother lodge of the peerless lawyer of his time and generation; and there upon those pages of records dimmed with age, did I observe the firm and immortal signature of Rufus Choate—“proposed for membership Nov. 12, 1823; “accepted” Dec. 19, 1823; “entered apprentice degree” Dec. 25, 1823; “passed to the degree of Fellow-Craft” Jan. 28, 1824, and “given the sublime degree of master Mason,” on Jan. 28, 1824. Those well written minutes also showed that Mr. Choate was the senior warden of old Jordan Lodge for the years 1826-1827. The lodge was founded in 1808 and now meets at Peabody, Mass. Its secretary, Brother Herbert L. Brown, is pleased to relate the story of Rufus Choate’s connection with the Masonic institution.

The great lawyer died at Halifax, N. S., on July 13, 1859, when about to take another sea voyage for his health. In 1830 he had been elected to congress as a whig, and while there he told “all concerned” his views on the slavery question, and finally said, “I wish to keep in step with the music of the Union.” Not only was he a marked orator and lawyer, but was one of the greatest philosophers New England ever produced. The oratorical grandeur of Rufus Choate is a lesson in western biography well fitted for world emulation.

In 1825 Mr. Choate married Miss Helen Olcott of Hanover, N. H. She proved to him a most faithful wife and a true mother, as well as a worthy representative of the state that gave to the cause of liberty such patriots and Masons as Stark, Sullivan, Thornton, Dearborn, Whipple, Hale, Cilley, Scamwell, Bartlett and Vaughan. She was of rare beauty and most devoted to home life. In her life we find an example for the housewives of today.

In our courts today a man of the stamp of Rufus Choate would be a Godsend to our later day legal arm of society. Many times have I visited that part of old Massachusetts where Rufus Choate spent the boyhood days of his useful and most eventful life—ever remembering that there once resided one of our greatest Americans.

What Freemasonry Means to Me

*An Address Delivered Before The Grand Lodge of Florida By
Major Augustus E. Barnett, Grand Orator*

The published proceedings of the various Grand Lodges of the world contain many gems of Masonic literature, and not the least brilliant of these is the oration given before the Grand Lodge of Florida at the one hundredth communication of that body held at Jacksonville last year. The oration was delivered by Major Augustus E. Barnett, whose title of Grand Orator is far from being a misnomer. Seldom indeed have we encountered eloquence clothed in such simple language. Brother Barnett sets himself to answer the question “Does it Work?” and proceeds to tell us what Freemasonry means to him, treating his subject in a spirit of devotion and reverence which is indeed refreshing. The oration, which his deserving of wide publicity, follows.

In Freemasonry, as well as in all other matters, we can afford, I think, to be pragmatists. In the Kantian philosophy all historical phenomena is treated from a practical standpoint in regard to their causes, antecedent conditions and results. The main question asked by the pragmatist concerning any creed, philosophy or institution is: “Does it work?”

There are brilliant men sitting in this Grand Lodge of Florida who are better qualified than I to address you on the historic, esoteric or symbolic aspects of Freemasonry. Before me are students of the craft whose profound knowledge evokes my deepest admiration and at whose feet I would more gladly sit than stand to speak.

But, on the subject I have chosen for my address today, I am on safe ground and therefore suffer from no disability or embarrassment whatsoever.

As a boy in a little chapel far away over the sea, I heard humble but sincere men and women singing:

“What we have seen and felt
with confidence we tell
And publish to the sons of men
The signs infallible.”

Across the many intervening years, I can still see the quiver of the

lips, the glistening moisture in their eyes, a holy gleam on their faces that ne’er was seen on land or sea, as they poured out their convictions in rustic, robust but melodious song.

Some of those singers I had seen thrown dead drunk out of public houses. They were now models of sobriety. Others had been thieves, burglars, wife-beaters, blind, insane, ragged in their immorality and sin. They were now clothed and in their right minds. They had found something that worked!

What is the supreme need of Freemasonry today?

More and larger temples; an elaboration of our beautiful and impressive symbolic work; a million new members; a fatter treasury with every coffer filled to the brim; more periodicals that will give to the public a better understanding of our history, purpose and ideals; more public officials in the service of the state who wear on the lapels of their coats or dangle from their watch chains the insignia of our order? No.

It is that every Free and Accepted Mason shall be able to give a ringing, affirmative answer to the question of the pragmatist, “Does it work?” When he puts Freemasonry under the microscope or looks at it through his telescope every Freemason stands by undismayed.

This will mean a more serious study of the teachings of our Order and an earnest effort to incorporate those teachings in every act of our daily life.

No two men, I suppose, would answer the pragmatist’s question in the same way. What a man sees in a butterfly or pyramid, in a creed or institution, depends upon the man.

Four of us were standing together on the deck of the “Empress of India” as she was steaming out of Yokohama harbor. Fujiyama was in the background of the glorious picture, thrusting its 33,333 feet of pointed granite like a dagger into the sky. “What most impresses you about the mountain?” was the question asked. One said: “Its sheer height.” Another answered: “The ab-

sence of jutting crags, ragged spurs, the smoothness of the gigantic cone.” Another replied: “The massive majesty of its firmly set base with densely populated cities crowding its amplitude.” And still another answered: “The glow on its summit, the red splendor splashed over it by the setting sun.”

So, permit me to answer in my own way the pragmatist’s question: “Does it work?” by telling you “What Freemasonry means to me.”

REVERENCE FOR GOD

1. It deepens my reverence for the Supreme Being.

The Book of Genesis and Freemasonry begin at precisely the same point: “In the beginning, God—” A man does not have to be taught that there is a God—every missionary to even cannibal tribes has found that some kind of a god got there before him. The instinct, intuition, belief in a god, call it what you will, is imbedded in man’s nature, it is part of the woof and warp of his original constitution. He brings it with him. It is his native endowment. It is the astounding work of the Divine Spirit “who lighteneth every man who cometh into the world.”

Let a man tell you that he doesn’t believe in a God and you have before you a product of devolution, one who for a mess of pottage of materialism has sold his birthright, wandered far from his ancestral heritage, another prodigal leaving his benign father and in the far country feeding upon husks fit only for swine.

I owe a debt to Freemasonry for revealing God to me under two sublime and satisfying aspects: The Supreme Architect of the Universe and the Father of All Men.

We could easily name great religions whose gods on their Olympian heights or in their Sodomite valleys were savage, base, selfish, cruel and sensual, the mere reflection of men’s meaner nature and bestial selves.

But greater virtues can no man or system ascribe to the Supreme Being than those that are embodied in Freemasonry; that He is the Architect of the Universe and the Father of Mankind.

In all the great religions of the world there are errors that have to be sloughed off in order to make them conformable to modern thought.

satisfactory to human reason, alignable with the human heart and conscience. This is true of Judaism, Confucianism, Buddhism, Mohammedanism and even Christianity. There are schools of modernists and fundamentalists in all of these great systems of religious thought.

While the struggle is going on between these fierce warriors, Freemasonry goes unruffled and serenely on its way in the certain belief that what is essential to know of God she has in her system and that her teaching about God can never be nullified or superseded.

I was taught by my mother to pray and growing to manhood did not forsake the habit. But I remember as if it happened yesterday the moment when, as a neophyte groping in darkness at the portals of the Lodge, that Masonic voice which solemnly bade me pray enter upon any great or important undertaking without first invoking the aid of Deity.

Even greater must be the thrill of such an admonition to a man whose life has been prayerless and, therefore, practically godless.

Freemasonry meets us in our flippancy or mulishness and through all the stages of our initiation reminds us of our relation and consequent obligations to the Supreme Being.

One of the most moving sagas of the human race is the story of the deliverance of Helen Keller from her prison of dumbness, deafness and blindness. Anne Sullivan Macy is a part of the heroic story. What a noble thing it was to unlock the doors of the prison that held captive the noble soul of Helen Keller.

Mark Twain once said that the two greatest "men" of the 19th century were Napoleon Bonaparte and Helen Keller. But with all his genius what a comic opera soldier Napoleon makes compared with the heroine who battled with the blackest darkness that ever settled on a human soul and overcame it.

Recall the moment when you were asked in your impotency and blindness: "What is your greatest need?" and your stammering but true reply, "More light!" Freemasonry was at that time and ever since the Anne Sullivan Macy leading you from darkness into the sunlight of her holy of holies and from your bond-

age into the liberty of a glorious fellowship with "Him whom the heaven of heavens cannot contain."

During a recess in a murder trial in a New York court room, I saw a lovely little girl of seven or eight years dash down the center aisle of the room and, there before the stern and august judge could stir from his seat, fling herself upon his breast, curl her dimpled arms around his rugged neck and kiss the face of inexorable justice into sweet paternal smiles.

That is something like the portrait Freemasonry has given me of the Supreme Being, filling me with reverence, love and devotion. I do not say that it is a complete picture but it is a satisfying one; Supreme Architect! Tender Father!

Wordsworth's immortal lines should be on the lips of every Freemason as he leaves the place where he has met on the level and parted on the square:

"I have felt
A presence that disturbs me with
the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living
air,
And the blue sky and in the mind
of man;
A motion and a spirit that impels
All thinking things, all objects of
all thought,
And rolls through all things."

A LINK WITH THE PAST

2. Freemasonry links me with a glorious past.

Arguments regarding the remoteness or nearness of Freemasonry's birth have never had much fascination for me. What real difference does it make whether it originated in the Dark Ages or in the reign of King Solomon? It would not make me a better Freemason if you could prove that Noah was Master of a Lodge chartered to meet in the ark or that Jonah found a Grand Lodge in session when he arrived in Nineveh.

"We live in deeds, not years,
In thoughts, not breaths,

In feelings, not in figures on a dial."

Age is not everything.

I would rather be a newsboy at ten than Edison at eighty.

I would rather be the woodpecker that wakes me every morning with his rat-tat-tat than the Sphinx doomed to eternal immobility on the Egyptian sands.

The Salvation Army lassie with her tambourine has more potentiality for good than all the pillars at Karnak or inscriptions on the bricks they are bringing out of Babylon's buried libraries.

For all practical purposes it does not matter a scrap as to whether Freemasonry dates from Methuselah or Oliver Cromwell.

The question in the great war was not: "Is the United States as old as England, Germany or France?" but "How many millions can you get over in the next twelve months?"

Debate if you will the longevity of Freemasonry. As a pragmatist it does not appeal to me. Enough for me that it is here and that noble men of other centuries have bequeathed me a rich legacy of priceless worth.

On my mantelpiece at home I have a carving by Grindling Gibbons. The great artist in wood has cut in a slab of walnut a wonderful setting of Leonardo da Vinci's "Last Supper." To the critics of the Metropolitan Museum of Art I should perhaps have a hard job to dispose of it, for the famous wood carver did not even scratch his name upon it. But I know that it came from a house in Sussex where he lived and even were I less sure than I am of its authenticity, the inspiration derivable from its beauty would not be affected. The justification of its presence in my home was apparent when a profane man looking at it the other day remarked: "I would hate to have it around my house. It would make it impossible to swear."

When I think of the heroes who kept the Masonic faith in days of darkness, through centuries of persecution, rapine and slaughter, who held the Masonic torch aloft in the great relay race of life, passing it on still blazing to other no less eager and steadfast hands, who faced death for principle, who "braved the monarch's brandished steel, the lion's gory mane," I can but pray:

"O, God, to us may grace be given
To follow in their train."

Men see that rocks are facts and build on them the science of geology. They see that stars are facts and induce from them the science of astronomy. They know that fossils are facts and from them will read you a chapter of the history of the earth. We know that lives of Freemasons are facts and that those lives changed the face of the world, modified

the climate of civilization, lifted empires off their hinges and opened the gates of a new and liberal day. Hence, Freemasonry in linking me up to the kingly spirits of the past ennobles and enheartens me; it places me in the only apostolical succession worth bothering about and tells me that my life's task is to be worthy of this high privilege cost what it may.

The Necessity for Masonic Study

The following address was delivered by Bro. W. B. Tate, P.G.M., before the Regina Masonic Education and Research Club of Saskatchewan, Canada:—

One of the most important and outstanding movements in connection with our modern Freemasonry, one that augurs well for the future of the Masonic Institution, is the growth and development of the movement for Masonic study. It is most encouraging to find an ever increasing body of men amongst the leaders of the Craft everywhere who are seeking to inspire brethren with the resolve not to content themselves with the outward form of our ceremonies, beautiful though they be, but to gain a knowledge of the indwelling soul of Masonry and to comprehend the deep meaning of the ritual.

Masonry, it is true, has always had her students and her scholars, men who regarded the Craft not only nor yet only as the most benevolent as a world-spread civilizing medium, of all institutions, but also as a mine of surpassing wealth in which the wisdom of the ages has become embedded and preserved and that it is only through study that we are able to find the beauties contained within our ritual and the truths within our ceremonials.

It could not very well have been otherwise with an institution born of much thinking, insight and study fraught with great hopes and aspirations and dedicated to the realization of exalted ideals; an institution that has for its object the search for truth, the exemplification of righteousness and the enlightenment of all mankind.

Yet these students have in the past been few and far between— isolated

individuals well nigh lost in their loneliness, often looked upon by the Craft in general as freaks and cranks, or at least as men who had queer tastes and, mayhap, were not quite normal. But that was in the past. Of late years a great change has come over the face of things, so that now the Grand Lodge that does not have its machinery for the promotion of Masonic study and research in some form or other is the exception and not the rule.

This has been but part of a larger movement to satisfy the craving of men the world over for knowledge. Man, by nature curious, has come to realize that if he is to get anything out of his business, his calling, his profession, his country, his life, he must not only study them, but study them intensively. Men everywhere are hard at it, everyone studying his business, trying to know more about his job.

The Mason, like men in every other walk and calling, has caught the spirit of the general awakening. He is coming to know how the study of his Masonry will double and triple its worth and value to himself. He has found that he cannot know his Masonry without studying it. He has discovered that he has no way of reaching any of its esoteric or innermost teachings except through the medium of a legend or a symbol, that to investigate the hidden meaning of these legends and symbols and to elicit from them the moral and philosophical lessons which they were intended to teach, is to withdraw the veil with which ignorance and indifference has sought to conceal the true philosophy of Freemasonry.

A mason gets out of Masonry in proportion to what he puts into it.

If he approaches it with a keen intellectual mind, based on a reasonable amount of study of the meaning of its symbolism, he naturally will get more out of it than if he approaches it merely from the point of view of a man who knows a good banquet when he sits down to one and cares nothing about the meaning of the ceremonies which took place in the Lodge room.

Every applicant for the Degrees of Masonry has stated that he was prompted to seek admission by a desire for knowledge. Many Masons do not realize what that means and confuse it with idle curiosity. Many who were sincere in stating that they were actuated by a desire for knowledge have become indolent and expect knowledge to be given to them by some occult means and without the slightest effort on their part. To these Masonry means nothing, except so far as they enjoy the social features which may, from time to time, be offered. They have failed to attempt to satisfy the desire for knowledge which they claimed to have.

All Masons, if they but lived up to the representations which they made at the time of making application for the degrees, would be students and seekers after knowledge, but indolence, negligence, a desire for pleasure and the satisfying of their idle curiosity, have made many insensible of the opportunity held out for their advancement. You, my Brother Mason, must never lose sight of the fact that you have a desire for knowledge and should be diligent in the pursuit of knowledge. A Mason can have no nobler aspiration than to acquire knowledge along whatever line of Masonic study and research may appeal to him. The Mason who has this desire and diligently attempts to satisfy it will constantly grow in the esteem of his brethren.

The fields of research which Masonry opens to the seeker after knowledge are most attractive. If you will avail yourself of the opportunity to explore them you will be surprised at the many interesting subjects which Masonry urges you to investigate. The storehouse of Masonic knowledge is inexhaustible. As you become interested in Masonic reading and research you are amazed at the opportunities which Masonry affords

for mental and moral development.

A desire for knowledge is necessary if one would know the real secrets of Masonry. The person who believes that the secrets of Freemasonry were communicated to him as he received the Degrees is sadly mistaken. The signs, grips and words do not constitute the secrets, they are nothing more than modes of recognition. The classical definition of Masonry is that it is "a system of morality, veiled in allegory, illustrated by symbols." The dictionary defines the word "allegory" as "a figurative representation in which something else is intended than what is actually exhibited." This is, as a definition, literally and absolutely true of our Masonic ceremonies; they have two distinct meanings, an exoteric or obvious one which is often symbolical and an esoteric or mystical meaning. When you ask a riddle, do you give the answer at the same time? Neither is the key to the Masonic allegory, which is its esoteric meaning, given to all and sundry. The point which I want to make is this: There is more, much more, in the Masonic ritual than appears on the surface. The real secrets of Masonry are "veiled in allegory and illustrated by symbols." He who would know these real secrets must study them out for himself; they cannot be communicated. The desire for knowledge of the applicant must become the active pursuit of knowledge if Masonry is to be fully revealed to the initiate.

There are two kinds of Masons, the superficial Mason and the real Mason. The superficial is he who passes from Degree to Degree and, at the last, exhibits to the world his brilliant collection of emblems and charms as the benefits derived from Masonry. He is a regular attendant at banquets and other social gatherings. He believes that the only obligation he owes is cancelled with the payment of his dues. The real Mason, on the other hand, beholds the intrinsic worth of Masonry and is desirous of understanding its most profound secrets. His mind is so enriched and broadened with the knowledge he acquires by Masonic study that his life reflects the principles of Masonry. He discovers that his obligations to the Fraternity are met by service and cannot be paid with money.

The strength of Freemasonry lies in encouraging the education of its members. Knowledge must be acquired if the truth is to be discovered and established. The desire for knowledge must be changed into the active pursuit of knowledge. Masons must be taught to investigate the beauties which lie hidden in allegories and symbols. They cannot be taught unless they desire and are willing to learn. You, my brother Mason, must hold fast to your desire for knowledge and take advantage of this club of every other means of obtaining a clearer, truer, nobler and grander idea of the true worth and value of the institution to which you have pledged your devotion. The one thing above all others that will preserve Masonry for you as a quickening, life-giving force, making it possible for you not only to endure to the end, but also to do well each day's work, is this great Masonic study and research movement of which I have been speaking.

Dudley Wright, the celebrated English Masonic writer, speaking of the study of Masonry, says:—

"Masonic research might be compared with an ocean, unfathomable in its delight and profit. Many who had hesitated to enter upon its depths and had stepped trembling from the shores of ignorance, had presently been found swimming in its deep waters and had with reluctance relinquished the delightful exercise even for a short breathing space. Or it might be likened to an unexplored country, but the explorer found it not to be wild nor overgrown with weeds, but well planted with luxurious trees, yielding fruit of varied description. The plants therein knew nothing of seasonal changes, were not dependent for fructification upon weather or climate, only upon husbandry and the more frequent the gathering the more fruitful the yield.

There is no boredom in Masonic research and one never hears of the student who is "fed up" with the exercise. The only danger—which after all is not a real danger, but only an additional attraction—is that a man having fixed upon a certain branch of study as his aim and goal, may be allured into pursuing one of the many pleasing and seductive side-tracks and become enthralled at other beautiful landscapes unfolded to his vision.

Instead of finding Masonic research a cold, dry study, the neophyte finds it warm and energizing to a high but pleasing and fascinating degree. At first it may tickle the fancy, but quickly it illumines the understanding; it begins as a fascinating pastime, it continues so, but also as a profitable study. It has many avenues, but, like the various paths through the Oxford meadows, they all lead to the waters—in this case the waters of knowledge, unfathomable, but ever-satisfying, health-giving and soul-inspiring. It is a food, the "food of the gods," the food of progress, because it is based on solidity and not on the slops of sensationalism.

The noble tenets of Freemasonry, when set forth and exemplified by men who have learned the true significance of the Masonic ritual in its relations to business life, to home life, to everyday intercourse and to social obligations, will work wonders in this old world of ours if men will only set them forth and interpret them. And Masonic study and research does not imply only a delving into Masonic symbolism or research into Masonic antiquities. It means studying to understand in their true light the esoteric principles of Freemasonry in order that we may apply these principles in our daily intercourse with the world at large. The real Mason is he who is steeped and matured in these principles, who practises, out of the Lodge, those virtues inculcated in it. The practical application of the principles of Freemasonry is the ultimate end and aim of all Masonic study.

Brethren, in your efforts towards this end, may God speed you; for:—

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other thing to build
The stairs into the unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.

Here are the paths of every day
Here on the common human way—
Is all the busy gods would take
To build a heaven, to mould and make

New Edens. Our's the stuff sublime
To build Eternity in time.

"What Seest Thou?"

By ILL. DUDLEY H. FERRELL, 33^c

The simplicity of Freemasonry is perhaps one of its greatest charms; and, surely, it represents its greatest imperative. No particular style of life must be created before the principles of Masonry are applicable. Rather does Masonry in its operative capacity create a certain type of life and it does so out of very ordinary, indeed, what we may call average material.

Nor must it be entrusted to a particular sort of man, although we, with reason, do restrict its possession. We believe that any man of average intelligence, who is willing (and this is our only qualification) to listen to its teachings, can safely be allowed possession of its principles and the custody of its reputation. For, when attention is given to its instruction, Masonry is found to have a peculiar genius for adjusting a man's ideas, giving balance to his sense of values, and otherwise directing him into the pathway of serviceable and satisfying living.

Yet the profane are of the opinion that there must be something mysterious about our institution, its teachings and its practice. This, perhaps, is a result of our refusal to engage in a constant broadcasting of the essentials of our procedure. Lack of publicity tends to invest anything with quality of the mysterious; about anything which is common, but with which the mass is not familiar, there is always a measure of wonder. And, sometimes the wonder develops into suspicion, unwarranted, 'tis true, but nevertheless harmful if it becomes active.

Strange to say (yet not strange, when the ordinary law of cause and effect, as experience constantly reveals it, is taken into consideration), wonder seldom becomes suspicion unless those who represent an institution of limited fellowship, such as ours, do or say something which is inconsistent with their profession.

About the profession of Masonry there is no secret whatever. We have never pretended to possess a mysticism which would set us aside from the average intelligence. We have always been glad to proclaim in literature and public address the

principles which were fundamental in the formation of our philosophy. And if this were alone the medium for a general judgment of the simple reality of Masonry, the profane would seldom wonder about us and would never be suspicious. We are an exclusive society. Nobody finds fault with that. If I had my way, I would make it more exclusive still, even though we realize that such exclusiveness always places a group in a vulnerable position; criticism is always more readily invited and misunderstood always more easily possible.

The offset of this, the absolute preventative, is the character of the practice which distinguishes those who are of the particular selected group which makes a unique or distinctive profession.

Consequently, what concerns us as Masons about Masonry is not what the world believes about us, what its knowledge of our laws and principles, what its understanding of our purposes may be; not that we do not care for the world's opinion—we do. We care for it very much. We want the respect of those who are not of us. We want their confidence in our ideals; we want them to gladly and freely acknowledge the purity of our purposes.

But our concern in this respect is of secondary importance because the judgment of Masonry, as pronounced by the world, is an effect of which the cause is the individual Mason.

What should engage our examination is what the Mason knows about Masonry. What are his interpretations of the obligations which he has taken? What reality does he find in the professed purposes of our philosophy? How far does he engage in the operations of the Craft? These are practical matters of vital concern, and when these questions are determined, we need not worry about what the world thinks of us unless—the answer is not consistent with what society has the right to expect of a Mason in view of his universally known profession.

I do not wish to be considered either cynic or pessimist and would not waste time in this discussion and

the presentation of certain disturbing facts, did I not believe with all my heart in the soundness of our purposes as a Fraternity. Our continued existence and the real glory of the simple human story of brotherly affection which has reflected light upon all life, written in our records, leads to the inevitable conclusion that what we are clinging to and trying to interpret through the medium of many personalities, diverse in characteristics and ability but identical in one spirit of dedication, is real, and that, not we of the select group but society in general would be poorer if we were not here; a great Fraternity; great in members and great in the sincerity of its idealism. herefore, we ask the question, "What Seest Thou in Masonry?"

Your first view of the Lodge revealed a strange and somewhat unique arrangement. You saw little that made any great impression. As you advanced and explanations were given, tools and ornaments, furniture and lights began to take on meaning. You continued your progress through the various branches of the Craft. A certain proficiency in grasping at least a limited meaning opened up further visits of understanding, and at last you received all the instructions possible in the wide variety of Masonic teachings. Then the years of membership began. Hours of repeated contact with instruction already received were yours. And, as you sit down now to survey the road you have come, what is your conclusion regarding Masonry? What do you see in all this posturing and ritual and ceremony of our association?

Frankly, we would not ask the question were it not for a variety of things which have occurred during the last few years which are disturbing in that they indicate either a misunderstanding of what Masonry is or no understanding at all.

Just the other day I received a letter written to the head of one of our collateral bodies which was in itself an indictment of the whole Fraternity, though it was merely a recounting of what one particular body had not done. In forwarding this letter, the Brother who received it appended a note in which he said, "What a wonderful picture — has to tell her church friends about Masonry," and I sat and thought, plac-

ing this occurrence beside others of similar sort, and wondered what some of our Brethren see in Masonry.

Is it merely an opportunity for good-fellowship, constantly enlarged by every added degree which one is able to take? Is it good business for one to have such a connection? The legal requirements are so few. A mere matter of good standing preserved by the payment of a certain number of dollars annually. Usually a very modest sum. Is not such association, with its meager obligations met, good for one who desires to increase his commercial or professional income by increased business?

I am led to believe that such opinion prevails. It is no credit either to Masons or Masonry, but for once let us be honest.

If this and similar motives urging men to unite with us and continue their membership in the Fraternity are legitimate, then we are not what we think we are. We have been engaged in self-deception. We have been, unconsciously perhaps, engaged in competition with other organizations, which can bring about these results much better than Masonry can. We have wasted our money and our time, and our ritual is mere words and our so-called ideals and purposes are mere inventions, a topic of conversation, but absolutely inoperative and without reality. Our distinction, if we have any under these circumstances, lies in our ability to do the thing so well when we have so little of reality to work with. We have an association with a profession and a promise that would deceive the very elect themselves. I speak rather feelingly, my Brethren, because these are the revelations that I have seen here and there. It does not comprise all or even the majority of our experience. But to find it at all is amazing.

Let me reverse the canvas, putting the seamy side to the wall. Let us look upon the real pattern, the picture that our records describe for us. It is a noble view and it shows man at his best because he is his kindest and most helpful and most loyal to what his heart and soul counsels him.

The exceptions which I have mentioned merely prove the rule, and the

catalogue of those who see in Masonry something real is most extensive. An honorable company whose living has not been vain; for, even though the effort was modest, "In the handiwork of their Craft was their prayer, and their deeds were a substantial factor in forming the fabric of life."

Did they look upon Masonry with any selfish wish? Was their relationship to it arranged with any purpose of appropriation under the pretense of giving? Ah! No. For them the Fraternity was not dealing in material stuff, it was not an instrument for catering to any temporary or passing wish. Nor was it a source of intellectual development, splendid as they found the worth and balance of its ritualistic conclusions. It was an association which dealt with intangibles in a very tangible way; which gave to ideals reality without subordinating them to change. It was a fellowship for developing both the freedom and the restraint upon emotions; it was a school for the instruction and guidance of the will.

In other words, to those who have made our history as a Fraternity, a distinguished record of public service, Freemasonry was nothing more or less than an opportunity to develop real Craftsmanship in the exercise of morals.

To phrase it differently, we have always and still do engage in no other business than that of impressing men with the sense of their Divine relationship, and in consequence thereof we proceed to teach them how to live with each other and for each other.

There is not a single degree in the whole line of Masonic teaching which deals with a man alone. It is true the degrees are particularly individual in their instruction, but the lessons taught are always of a man in his associations.

The unity of life is constantly emphasized. No such thing as independence is acknowledged. Rather is dependence a fundamental teaching because it is a fundamental law, and while it may seem to reveal man's limitations, it rather emphasizes the one road that leads to distinction in living, namely, the way of mutual consideration and mutual helpfulness.

Fellowship is one of the guiding watchwords; obligation and duty are presented not as a somber task and necessary burden to be done and borne in order that a reward may be earned, but as a privilege to be eagerly sought as the way to joy and satisfaction.

And these are not mere abstractions offered for intellectual consideration and assent. They are taught as real and vital ideas with a place in the common everyday practice of life. And the method of teaching the reality of Masonry is interesting not only for its results but for the light it throws upon what is taught.

We are not invited merely to consider and reflect upon brotherhood. We are given the opportunity to experiment with it and experience its reality.

Charity, whatever its form may be, either kindly consideration and merciful judgment or relief to the poor and distressed, has, as one might expect, a twofold benefit. The recipient of such benevolent thought or action receives the consideration which his association has vowed ever to practice. But he that gives it, ah! he is the one who receives the real enrichment. He has experimented with his own soul and his experience gives him a glimpse of that soul which illumines the full sweep of time and he knows that he has an immortal destiny. 'Tis thus that we realize our manhood and sense the divinity resident therein.

This, my Brethren, is Masonry. This is the Masonry for which generations have lived and labored. It has been worth their efforts. It is worth ours. Such a philosophy is distinctive among the codified conclusions of men, because it is instructive for those abilities of personality which make personality distinguished.

The selfishness of men has not continued the life of our Fraternity but rather the selflessness of men. They have looked upon Masonry and seen only its demand; but that demand was an opportunity for the development of expertness in happy and satisfying living.

I trust that, in Masonry, as you examine it today, you will see the same enriching realities.

The World's Greatest Wall

MINUTE MASONS TEACH A LESSON TO HUMANS

Slowly the secrets of the sea are disclosing themselves to the research of science, and a new world of wonder is being revealed to man.

Fresh facts about marine-life problems are being recorded by members of an expedition to the Great Barrier Reef, off the northeast coast of Australia, under the direction of Dr. C. M. Yonge, the British scientist, says *The Masonic Club Journal*.

Mariners' tales of the mermaid and sea serpent have passed into fable, but phenomena still more wonderful are being discovered.

Dr. Longe and his helpers have just completed a year's study of the living things on and about that thousand-mile reef—that vast sea wall that is the most enormous structure ever built by organic activity. These scientists have studied the ordered, disciplined, industrious coral insect—that tiny architect whose stupendous work endures, and compared with which the greatest efforts of man are trifling.

As the coral reef is raised from the sea to low-water mark all sorts of marine growths congregate.

Stone corals grow like plants. Some look like plants without leaves. Some have the stems and branches of trees and shrub life in an earthly garden; some resemble different forms of vegetation such as cacti, lichens and mosses. Some corals adopt fantastic forms such as fans, pipe organs, ewers, and many curious shapes. All are beautiful.

If the observer remains quiet, the under-water inhabitants appear from crevices in the coral, from under the anemones and seaweeds. Curiously marked and brightly coloured fish will flash here and there, brilliant starfish will move slowly over the snowy sand or cling to rock surfaces. Some are bright blue, some variegated, some orange-hued and thickly set with tubercles.

Though among the lowliest forms of life, the starfish is one of the prettiest of sea dwellers. But it is a thug among sea things and makes its living by smothering or strangling its victims.

Frequently starfish are found wrapped about shellfish, which they

appear to suck out of their shells after having smothered the occupant or paralyzed it with some acid secretion. Occasionally the oyster retaliates by closing on one of the starfish's rays, but the attacker disengages the limb and goes away to grow another.

Thought beautiful to look at, Neptune's gardens are full of tragedy. There the struggle for existence is keener and more violent than upon land.

The stonefish is a creature known variously as "devil fish," "sea devil," and "sea scorpion." This dreadful thing inhabits the coral gardens, where it disguises itself to resemble its surroundings. So closely does it blend with its surroundings that it is difficult to distinguish it even by close inspection. But the lightest touch causes thirteen horrible, poisonous spikes to discharge a deadly venom into its victim, who endures an agony that is only relieved by delirium or death.

In 1915 Dr. J. L. Wassell, quarantine and health officer for Queensland, trod upon a stonefish while walking on the Barrier. The spikes penetrated his boot and went into his foot. He lingered in torture for three days and died.

Before that time little was known of the stonefish except by the natives. They always held the creature in horror. So greatly do they fear it that they make models of it in wax to teach their children to watch for it and avoid it.

The catfish buries itself in the mud at the mouth of the creek. At the slightest movement made by anyone approaching it erects a long, sharp spine that grows on its back. It is coated with a poisonous matter that sets up blood poisoning and causes acute suffering. The loss of a limb may ensue, and the natives say that death may follow such an injury.

The red and yellow firefish inflicts a poisonous injury with its dorsal fin. Several other brilliantly hued fish do likewise. It is peculiar that Nature, in most instances, gives warning of venomous creatures by making them conspicuous.

A perfect example of this poisonous quality combined with beauty is furnished by the "Portuguese man o'

war," or "blue bottle." As the creature floats along with the current of a tropical sea it shows red, blue, and purple tints. From its brilliant float-bag, about a foot long and three inches broad, trail numerous tubes and tentacles of the same brilliant colors. These strings, though apparently tangled, are under perfect control. They move, twisting and twirling, but their length can be extended to as much as twenty feet. Any fish or living thing touched by them is enmeshed and immediately paralyzed by a powerful acid.

A fish so seized becomes helpless in an instant, and its life is sucked from its body by the trailing tubes, which are mouths of the creature. Human beings have been killed by this terror.

All these forms of life inhabit the Great Barrier Reef, which, however, supplies civilization with many commodities of commercial value. Sponges grow on it, the pearly oyster abounds, the hawksbill, covered with thirteen plates of beautiful tortoiseshell, is captured along the reef.

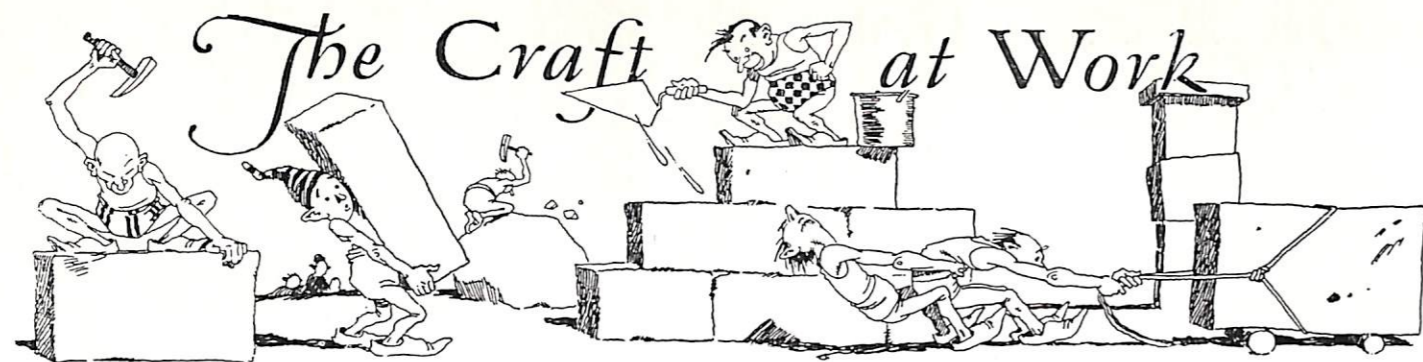
The dugong—that curious mammal whose grotesque resemblance at a distance to a human female rising from the sea with an infant at her breast doubtless originated the mermaid myth—also browses in herds on the sea grasses. The halibut, as the dugong is known in natural history, furnishes a wholesome food, and it yields a valuable oil.

These are only a few of the marvels that exist on that stupendous sea wall—more than a thousand miles long, and, in places, a score of miles wide, and a thousand feet high—built by the tireless industry of the tiny coral.

LARGE BEQUEST TO HOME

A bequest of approximately \$25,000 is made to the Masonic and Eastern Star Children's home north of Fremont, Neb., in the will of the late Charles B. Veazie, which was filed for probate recently. A condition is made that the money be used in the erection of a building to be designated by a name of which "Veazie" shall be a part. The bequest is said to be one of the largest ever made to the Grand Lodge of Nebraska.

Mr. Veazie was a Civil War veteran and a great admirer of Lincoln. He was a member of the Masonic fraternity for 59 years, and always took a great interest in its activities.



SEPTEMBER ANNIVERSARIES

Frederick Wilhelm II, King of Prussia, and member of the Lodge of the Three Gold Keys in Berlin, was born September 25, 1744.

John Marshall, Grand Master of Virginia (1793-95), Secretary of State under President Adams (1800-01), and fourth Chief Justice of the U. S. Supreme Court (1801-35), was born in Germantown, Fauquier County, Va., September 24, 1755.

Gen. James Jackson, Revolutionary officer, who received the surrender of Savannah from the British, was born at Moreton-Hampstead, Devonshire, Eng., September 21, 1757. He served as Grand Master of Georgia in 1789, was subsequently a U. S. Senator and Governor of Georgia (1798-1801).

Marquis de Lafayette was born in Castle of Chavaniac, Department of Haute-Loire, France, September 6, 1757, and on September 12, 1823, received the Royal Arch Degree in Jerusalem Chapter No. 8, New York City.

Gen. Joseph Warren, Grand Master of Masonry in Boston (1769), was initiated in Lodge of St. Andrew of this city, September 10, 1761.

Col. Aaron Ogden, U. S. Senator from New Jersey (1801-03) and Governor of that state (1812), was Junior Warden of a traveling (military) lodge in the New Jersey lines "to be numbered 36," as appears from the records of the Grand Lodge of Pennsylvania dated September 2, 1782.

Col. Gunning Bedford, Jr., first Grand Master of Delaware (1806-09), and for a time aide-de-camp to Gen. Washington, became a Master Mason in Washington Lodge No. 1, Wilmington, Del., September 11, 1782.

John Penn, a signer of the Declaration of Independence, who was known to have attended Masonic lodges in North Carolina, died near Williamsboro, N. C., September 14, 1788.

Marshall P. Wilder, celebrated agriculturist and merchant, was born at Rindge, N. H., September 22, 1798, and was a member of Charity Lodge No. 18, East Jaffrey, N. H.

Gen. John Anthony Quitman, Grand Master of Mississippi (1826-37; 1840-

46), Governor of that state (1850-51), and later U. S. Congressman (1855-58), was born at Rhinebeck, N. Y., September 1, 1799.

Benjamin Brown French, Lieutenant Grand Commander of the Southern Supreme Council (1870), who, as Grand Master of the District of Columbia, laid the cornerstones of the Smithsonian Institution and Washington Monument, was born at Chester, N. H., September 4, 1800.

Gen. Edward Hand, who, in 1780, succeeded General Scammel as Adjutant General of the Continental Army, died at Rockford, Pa., September 3, 1802. He was a member of Military Lodge No. 19 on the Pennsylvania registry.

Francis R. Shunk, Governor of Pennsylvania (1845-48), became a member of Perseverance Lodge No. 21, Harrisburg, September 9, 1818.

Sir Walter Scott, a member of Lodge of St. David No. 36, Edinburgh, died at Abbotsford, Scotland, September 21, 1832.

Richard Vaux, who, as Grand Master of Pennsylvania laid the cornerstone of the Masonic Temple in Philadelphia (1868), received the Royal Arch Degree in Harmony Chapter No. 52, Philadelphia, September 24, 1846.

Earl Kitchener, famous English Field Marshal, who occupied many highly important Masonic positions and for whom four lodges were named, was born at Gunsborough Villa, near Ballylongford, Kerry, Ireland, September 22, 1850.

Maj. Gen. John A. Logan, who served with distinction in both the Mexican and Civil Wars, became a Master Mason in Benton (Ill.) Lodge No. 64, September 6, 1851. On September 11, 1885, he received the Royal Arch Degree in Washington Chapter No. 43, Chicago, Ill., and on September 15, 1886, he was elected a Thirty-third Degree Mason at a session of the Northern Supreme Council held in Chicago, but died before being coronetted.

William B. McKinley, member of Congress from Illinois (1905-13; 1915-21) and U. S. Senator from that state (1921-26), was born at Petersburg,

Ill., September 5, 1856, and was a Scottish Rite Mason of the Northern Masonic Jurisdiction.

William Howard Taft, twenty-seventh President of the United States, Chief Justice of the U. S. Supreme Court and a member of Kilwinning Lodge No. 356, Cincinnati, Ohio, was born in that city September 15, 1857.

Charles Gilman, Grand Master of New Hampshire for two terms and Grand Master of Maryland for six terms, died September 9, 1861.

James W. Good, Secretary of war under President Hoover, and a member of Mt. Hermon Lodge No. 263, Cedar Rapids, Iowa, was born near that city September 24, 1866.

Gen. John A. Rawlins, Secretary of War under President Grant, and a member of Miners Lodge No. 273, Galena, Ill., died at Washington, D. C., September 6, 1869.

Maj. Gen. George Mayhew Moulton, Grand Master of Illinois (1901-1903) and twentieth Grand Master of the Grand Encampment, K. T., U. S. A., (1904-07), was knighted in St. Bernard Commandery No. 35, K. T., Illinois, September 1, 1875, and on September 20, 1887, received the Thirty-third Degree from the Northern Supreme Council.

Thomas Riley Marshall, twenty-eighth Vice-President of the United States (1913-21) and Governor of Indiana (1909-13), was raised in Columbia City (Ind.) Lodge No. 189, September 5, 1881. On September 20, 1898, he received the Thirty-third Degree in the Northern Masonic Jurisdiction and on September 21, 1911, he became an Active Member of the Northern Supreme Council.

John Corson Smith, Grand Master of Illinois (1887-88), and a Masonic writer of note, was elected an Active Member of the Northern Supreme Council, September 27, 1883.

John H. B. Latrobe, distinguished writer, lawyer and inventor, died at Baltimore, Md., September 11, 1891. He served as Grand Master of Maryland (1870-78) and received the Thirty-third Degree from the Southern Supreme Council in 1872.

James Daniel Richardson, twelfth Grand Commander of the Southern Supreme Council (1900-14) and for many years U. S. Representative from Tennessee, was made an Honorary Life Member of the Northern Masonic Jurisdiction, September 15, 1903.

John Wanamaker, noted merchant and philanthropist, received the Thirty-third Degree in the Northern Masonic Jurisdiction September 16, 1913.

Ellsworth M. Statler, famous hotel executive, received the Thirty-third Degree in the Northern Masonic Jurisdiction at Buffalo, September 18, 1923.

Edwin Denby, Secretary of the Navy under President Harding (1921-24), received the Thirty-third Degree from the Northern Supreme Council at Boston, September 16, 1924.

Francis C. Higgins, founder of the New York Numismatic Club, and its president for three years, received the Thirty-third Degree in the Northern Masonic Jurisdiction September 16, 1924.

Count Goblet d'Alviella, Grand Commander of the Supreme Council of Belgium, died at Brussels, September 9, 1925.

LIVING BRETHREN

Irving Bacheller, noted author and editor, was born at Pierrepont, N. Y., September 26, 1859, and is a member of Kane Lodge No. 454, New York City.

Gen. John J. Pershing, a Thirty-third Degree Mason of the Southern Jurisdiction, was born in Linn County, Mo., September 13, 1860.

Hiram W. Johnson, Governor of California (1911-17) and present U. S. Senator from that state, was born in Sacramento, September 2, 1866, and is a member of Washington Lodge No. 20 in that city.

George Fleming Moore, thirteenth Grand Commander of the Southern Supreme Council and first editor of *The New Age*, was initiated in Rockford (Ala.) Lodge No. 137, September 27, 1873.

George Henry Carter, U. S. Public Printer, was born at Mineral Point, Wis., September 10, 1874, and is a Thirty-third Degree Member of the Southern Jurisdiction.

Gen. Plutarco Elias Calles, former President of Mexico, was born at Guaymas, Sonora, Mexico, September 25, 1878, and was raised in Helios Lodge in that city.

Theodore Roosevelt, Governor of Porto Rico, was born at Oyster Bay, N. Y., September 13, 1887, and is a member of the Scottish Rite Bodies of Washington, D. C.

James B. A. Robertson, fourth Governor of Oklahoma (1919-23), was

raised in Chandler (Okla.) Lodge No. 58, September 18, 1900, later affiliating with Siloam Lodge No. 276, Oklahoma City. On September 6, 1905, he became a member of Chandler (Okla.) Chapter No. 51, R. A. M.

Leon Martin Abbott received the thirty-third Degree from the Northern Supreme Council, September 18, 1906. On September 23, 1909, he was elected an Active Member and two years later became Lieutenant Grand Commander. On September 21, 1921, he became Grand Commander of the Northern Masonic Jurisdiction.

Charles H. Spilman, Grand Secretary General of the Northern Supreme Council, became an Active Member of that body September 20, 1917.

Frank O. Lowden, former Governor of Illinois, received the Thirty-third Degree at Springfield, Ill., September 16, 1919.

Fay Hempstead, poet laureate of Freemasonry and the third Mason to hold this office, was elected Grand Master of the Grand Council, R. & S. M., in Arkansas, September 27, 1921.

Charles S. Deneen, former Governor of Illinois and U. S. Senator from that state, received the Thirty-third Degree from the Northern Supreme Council, September 19, 1922.

Charles Rand Kennedy, distinguished actor and playwright, received the Thirty-third Degree in the Northern Masonic Jurisdiction September 19, 1923.

Alvin T. Fuller, former Governor of Massachusetts, received the Thirty-third Degree at Buffalo, N. Y., in September, 1926.

Frank G. Allen, Governor of Massachusetts, was elected to receive the Thirty-third Degree September 19, 1929.

James J. Davis, Secretary of Labor under Presidents Harding, Coolidge and Hoover, was elected to receive the Thirty-third Degree, Northern Masonic Jurisdiction, September 19, 1929.

John S. Fisher, Governor of Pennsylvania, was elected to receive the Thirty-third Degree September 19, 1929.

EASTERN STAR IN

MASSACHUSETTS

The proceedings of the Order of the Eastern Star for 1930 shows a net gain in membership for the year past of 529, the total membership January 1, 1930, being 63,480 in 206 chapters.

The amount of money distributed for the Maintenance Fund was \$31,692.50, and for the General Fund \$15,846.25.

Massachusetts is fortunate in having a conservative element in its membership which decries any attempt to usurp

unauthorized Masonic prerogatives and as a result prospers. The order as now operating forms a pleasurable means of social and fraternal assemblage, and embraces in its membership many who are prominent in the political and business life of the community.

NEW YORK AND

SIR ALFRED ROBBINS

In the September number of the *New York Masonic Outlook*, the official organ of the Grand Lodge of New York, appears an article by R. W. Bro. Sir Alfred Robbins, P. G. W., President of the Board of General Purposes, entitled "Grand Lodge and Grand Master, a Study in Masonic Evolution," the subject of which is sufficiently indicated in the title. It is preceded by the following "Foreword by Robert Judson Kenworthy, Grand Secretary of New York":—

"The men of the Craft in our Empire Jurisdiction—in fact, in the entire United States of America—should feel profoundly grateful to our honored brother, Sir Alfred Robbins, for his masterful paper. His frankness and clarity mark an epoch in Craft literature, dealing as his stirring articles does with the history and the organization of speculative Masonry as to-day it is established throughout the world.

"Happily for the life and verity of our Craft, with his retirement from active business pursuits, Sir Alfred did not put down the Working Tools. His learning and wide experience establishes our distinguished brother as a world leader and spokesman on Masonic affairs.

"If our honored brother had given us nothing more than the closing lines of his masterpiece, the inspiring story of the mustard seed would be a thrilling picture of the abiding reality of Craft Masonry, truthfully and sublimely portrayed.

"May we just add that his paper, and all that it endows us with, is but the forerunner of his splendid presence in our midst as New York contemplates the joys of our Jubilee Year—1931. We shall look forward with rejoicing to welcome him. How richly does Sir Alfred enliven the hope of every New York Mason looking ahead to the momentous period of our Sesquicentennial."

MASONIC PRETENDERS PLACED UNDER ARREST

Grafton, W. Vo.—Dr. W. W. Stone, street, of Morgantown, and George C. Phillips, formerly of Harrisburg, Pa., and more recently a resident of Morgantown, were held for the action of

the October grand jury in Taylor county at a hearing recently. They were charged with obtaining money under false pretenses incident to the promotion of a fictitious Masonic lodge.

These two men are said to have represented to several citizens of this city that for a certain sum of money paid as an initiation fee they would be made Masons in a lodge known as Mt. Lebanon No. 2, of Grafton. These citizens paid their money under the impression that they were gaining entrance into regular Masonry. Later, after inquiry, they found that they had been duped. There is no regular Masonic lodge in Grafton under the name of Mt. Lebanon No. 2.

Attention was called to the activities of these men some time ago. From time to time irregular and so-called Masonic bodies are started and innocent persons are deprived of their money under the impression that they are being made members of regular Masonry. One is never solicited to become a member of a regular Masonic lodge. Before petitioning a Masonic body it should be ascertained whether or not it is recognized by the regular Grand Lodge of the State.

GIVES FOR HUSBAND

Though Edgar M. Warren, a member of Jackson Lodge No. 17, Jackson, Mich., has been dead for 22 years, his aid in the erection of the Masonic Home in that city is being carried on by his widow, Mrs. E. M. Warren, of Jackson. When she learned of the five-dollar assessment for the new Masonic Home, she insisted that she be given the privilege of making this contribution in the name of her husband. She did so, and was issued by the Grand Master of the state a regular receipt card, which she prizes very highly.

Since that time she has made a bequest to the endowment fund of the new Masonic Home of \$1,000, the proceeds of which are to defray the expenses of fitting one of the rooms at the Home in memory of her departed husband. The endowment bequest is to run for all time, so that sufficient income may be derived to always keep this room in excellent and modern condition. Mrs. Warren has taken a great interest in Masonic work for a number of years, and is a member of the Eastern Star in Jackson.

HISTORIC SPADE USED

The historic silver spade used by Charles Carroll when the Grand Lodge of Masons laid the first corner-stone of the Baltimore and Ohio Railroad in 1828, was used recently at the groundbreaking ceremonies for the new Scottish Rite Temple in Baltimore, Md.

Many prominent Scottish Rite Masons, including William Booth Price, sovereign grand inspector general of the Rite in Maryland, Mayor Broening, and J. Edward Richardson, president of the Scottish Rite Holding Company, were present at the ceremonies.

In breaking the ground for the new temple with the historic spade, Mr. Richardson used this implement for the first time since it was used in the ceremonies of the Baltimore and Ohio over 100 years ago. It has been preserved in the museum of the Grand Lodge since that time.

MISS AMY JOHNSON

It is very rarely that a Masonic club entertains a lady as the guest of honor, but, on her arrival at Sydney, Miss Amy Johnson was so entertained by the New South Wales Masonic Club. Bro. H. L. Askey, the president, in welcoming Miss Johnson, explained that it was pleasing to all assembled to know that Miss Johnson's father was a Mason, and that all the members of her family were associated and in sympathy with the Craft; it was appropriate, therefore, that she should be entertained in the Masonic Club. "Our guest," he said, "has taught us two lessons. First, that she stood for the Empire, as does all Masonry, and, secondly, that her exhibition of grit and perseverance showed us a way out of the wave of depression at present overshadowing the country."

In replying to the welcome address, Miss Johnson said that it was true that her father and many of her family were Masons, but she would like to add that the men who had made her flight possible, Lord Wakefield, who had financed the enterprise; Sir Sefton Brancker, the Minister for Air; the mechanic who had initiated her into the mechanical complications of aeroplane structure; and the pilot who had taught her the art of flying, were all Masons.

Miss Johnson was presented with a gold loving cup on behalf of the members of the club, a gold cup for "Amy's Mother" from the Masonic Alpine Club, an illuminated address bound in dark green morocco, designed on the front cover with a symbolical picture of an eagle's wings surmounting a lofty column and a cheque for £100.

PREPARING FOR

TEMPLARS IN 1931

Preparations are already being made for the Thirty-eighth Triennial Grand Encampment Conclave of the Knights Templar of America, which will be held at Minneapolis, Minn., June 20 to 26, 1931. It is estimated that the

city will have practically 200,000 visitors during the conclave, and the housing problems naturally accompanying such a large inflow of visitors are being solved by arranging for Pullman car parking space and through private homes and fraternity houses.

The business sessions of the Grand Encampment will be held at the Scottish Rite Temple on Lowry Hill. As decorations for the city, mammoth-sized horses are being constructed, each with a knight in full armor upon its back, armed with lance or sword, with buckler and beauseant. These and other set pieces will be placed to the best advantage throughout downtown Minneapolis, and possibly a "court of honor" will be built in front of the municipal auditorium where the drills will be held.

CUP LINKED WITH WATERLOO

A silver cup which forms a direct link with the days of the Battle of Waterloo is owned by C. F. Dawson, of Durham, Eng., who, three years ago, completed his fiftieth year as a member of the Marquis of Granby Masonic Lodge. The cup was presented to his grandfather, William Robinson, for his services in carrying the news of the victory of the British forces at Waterloo from Durham to Newcastle, and afterwards the prominent part he played in the celebrations on the occasion of the visit of the Duke of Wellington to his brother, Canon Wellesley, who resided at a house in the precincts of Durham Cathedral. The cup has upon it a representation of the British Lion and the German Eagle displacing a laurel wreath from the head of Napoleon. A ribbon which is attached to it bears the inscription, "Wellington for ever." Both the cup and the ribbon are well preserved.

LOST TO PORTUGAL MASONRY

Information was recently received from the Supreme Council, Scottish Rite of Portugal, of the death of Antonio Tavares d'Almeida, 33°, who represented that Supreme Council at the International Conference of the Supreme Councils at Paris in 1929. Mr. d'Almeida was a man of ability and capacity and under the most trying circumstances has continuously defended Freemasonry in his country. His death causes a loss to the Supreme Council and the Fraternity of Portugal that will be severely felt, and his place will not be easily filled.

The official communication calling attention to the death of Mr. d'Almeida also notified the Supreme Council of the Southern Jurisdiction, U. S. A., that the Grand Commander of the Su-

preme Council of Portugal, in proof of his esteem and respect for the Grand Commander of the Supreme Council of the Southern Jurisdiction, John H. Cowles, had elected him Sovereign Grand Commander of the Supreme Council of Portugal. This honor was conferred upon Grand Commander Cowles largely in recognition of his stand for the regularity of the Supreme Council of Portugal of which he had satisfied himself during his visit to Lisbon in 1928, and, also, for his support of Mr. d'Almeida in maintaining his claim for regularity at the International Conference.

AN OBLIGATION

When one seeks membership in a Masonic lodge, is entered, passed and raised to the sublime degree of a master Mason, he willingly takes upon himself certain obligations which are supposed to affect him not simply for the time being, but which his entire future life is bound to acknowledge and respect.

It is not the intention of this comment to dwell upon the moral obligations of a Mason, nor to define the statutory requirements, rules or obligations of each grand symbolic body of these United States. The Mason himself, no matter to what lodge he may belong, is or should be fully aware of these obligations. What we do wish to speak about, briefly, is a matter that is prompted by various reports contained in Craft publications concerning the prompt payment of dues.

In the September issue of *The Masonic News*, published in the city of Detroit, appears an interesting editorial, headed "Dues are Due." The writer manifests but little sympathy for the "misguided sense of humor" that actuates certain lodge secretaries to soften their appeals to delinquent members for dues by using catchy expressions such as the title of his article, "Dues are Due." He feels that a straight-from-the-shoulder request by these same secretaries would in many cases awaken the delinquent brother's sense of responsibility, and there is much in what he says.

There are, no doubt, a number of Masons who are in arrears with their blue lodges, and yet are financially able to avail themselves of the luxuries of life. Other brethren lapse in their dues-paying simply through carelessness or indifference. If a brother is in straitened circumstances, perhaps out of employment, and with a family to support, it is logical to suppose that his lodge—if these facts were made known through a personal visit of a committee to his home—would surely hesitate in removing his name from the member-

ship roll for non-payment of dues. On the other hand, the members of the lodge would in all likelihood come to his assistance and do everything within their power to alleviate his distress.

Some men, however, have such a strong sense of pride that they would rather be dropped as a delinquent than have a candid discussion of their finances with their lodge officers. In this way many valuable men are, no doubt, lost to the fraternity each year. Masonic journals have been advocating a plan along these lines, and that is that every lodge in the United States should select a committee to call personally upon the brother whose dues have not been paid perhaps for several months. This committee would determine the brother's ability to meet the financial obligations imposed by his lodge. If he proved to be able to make his just payments, but unwilling to do so through indifference to all things Masonic, his name could be dropped from the rolls with the assurance that no great harm was thus being done. On the other hand, if he were penniless through unemployment or illness, the committee would see to it that not only his dues were paid, but that he was accorded every service that could reasonably be rendered.

The prompt payment of dues is distinctly a Masonic obligation, and every loyal master Mason would greatly deplore the thought of his beloved lodge becoming insolvent through a general failure or refusal of its members to meet their obligations. Yet, this is precisely what may happen to any Masonic lodge, irrespective of the size or affluence of its membership, should a sufficient percentage of that membership lose their Masonic interest to the extent of failing to renew their cards.

The sum of money paid for dues is indeed insignificant when compared to the wisdom, understanding and brotherhood that Masonry bestows, in rich measure, upon its adherents.

VETERAN MEDALS GIVEN

At the celebration of the 66th anniversary of Los Angeles Chapter No. 33, Royal Arch Masonry, on October 7, "fifty-year gold medals were presented to Berthold Baruch, Morritz Meyberg and Arthur Gleason, by Past Grand High Priest Angus L. Cavanagh.

Mr. Baruch was born in Germany in 1853. He settled in Downey, Cal., and joined the Masonic lodge of which he is still a member. Later he moved to Los Angeles and joined Los Angeles Chapter No. 33, in 1878, where he has held continuous membership.

Mr. Gleason was raised a Mason in Oriental Lodge No. 33, Chicago, in

1876; became a Royal Arch Mason in 1879, and was knighted in 1880. He served two years as junior deacon and one year as Royal Arch captain. He went to California in 1887.

Mr. Meyberg, also born in Germany, first went to San Francisco in 1868, and in 1875 became a member of Fidelity Masonic Lodge. The following year he moved to that city, where he became a Royal Arch Mason in 1880.

A NEW TEMPLE

Ceremonies incident to the laying of the corner-stone of the new Scottish Rite Temple in Baltimore, Md., will be held on Saturday, October 18. Grand Master George Raymond Gorsuch, of the Grand Lodge of Maryland, will officiate, assisted by other Grand Lodge officers and William Booth Price, Inspector General in Maryland for the Supreme Council, Scottish Rite of the Southern Jurisdiction.

TEMPLAR CONCLAVE

Despite general depression and hard times, a large attendance was had at the 65th Annual Conclave of the Minnesota Grand Commandery of Knights Templar, held at Minneapolis, Minn., Sept. 10 and 11. It was reported that over \$50,000 is now being administered by Minnesota's committee of the Knights Templar Educational Loan Fund, and that a great number of students in that state were being benefited through this means. It was added that though his loan fund was only seven years old, there was now an aggregate amount of over \$3,000,000, and this fund increases at the yearly rate of about \$500,000.

The chairman of the committee to raise funds for the Knights Templar Hospital building fund reported that this fund was increasing fairly well in face of the economic conditions now existent throughout the state. An extra appropriation was voted for entertainment to be provided for the 1931 Triennial Conclave of the Grand Encampment of Knights Templar of the United States, which will be held in Minneapolis, June 20-26 of next year. James R. DeGarmo, of Minneapolis, was elected Grand Commander to succeed Jesse B. Harris, the retiring Grand Commander.

RITE HEAD URGES PARTICIPATION IN WASHINGTON CELEBRATION

Active participation of all Masonry in the celebration of the 200th anniversary of the birth of George Washington was urged at the opening session of the Supreme Council, Ancient and Accepted Scottish Rite of the

Southern Jurisdiction, which met in Dallas, Tex., September 24, 25 and 26.

"I know that Masonry is going to take an active part in this celebration," Grand Commander Cowles stated. "It has a peculiar and inalienable right to do so. Whether or not a division of its energies and labors with other fraternities, organizations and societies, would result in jeopardizing the success of our own efforts, I am unable to determine. It might be well for us that our actions in this matter be guided by those of the Grand Lodges of Symbolic Masonry."

A memorial address was made by Perry W. Weidner, 33°, Grand Orator of the Supreme Council, for the late Lieutenant Grand Commander Charles E. Rosenbaum, and appropriate reference was made to the late Earl of Kintore, 33°, Grand Commander of the Supreme Council of Scotland, who died recently.

A resolution, pledging continued unlimited support to the public schools of the nation, and urging that those institutions be ever guarded against any influence that might seek to destroy them, was passed by the Council. The resolution reads in part:

"That we honor now, as we have always honored, the devotion of Freemasonry to the ideals of education, instruction and enlightenment of the masses because we hold these ideals to be the mortal enemies of that 'fanaticism and bigotry which persecutes for opinion's sake and initiates crusades against whatever they deem contrary to the law of God or the verity of dogma.'

"That we reassert our unqualified faith in the fundamental soundness of our public system of free schools, which we hold to be the hope and the cherished institution of the common people of our country, one of the foundation stones and chief supports of our democracy and the surest guarantee of our ideals of liberty and equality.

"That we proclaim to whomsoever may be concerned that we shall continue, as in the past, to shield and defend our public schools against the attacks of all who seek, by whatever means and for whatever purpose, to weaken or destroy them, even to the last iota of our strength and the last farthing of our resources.

"That we are opposed to and will employ all lawful means to prevent the expenditure of public funds, whether state or federal, for the use, support or maintenance of sectarian educational institutions."

Among the visitors present at this session were Ganero P. Garcia, 33°,

Grand Commander of the Supreme Council of Mexico; W. L. Vail, 33°, active member of the Mexican Council, and Charles H. Spilman, 33°, Secretary General of the Supreme Council, Northern Masonic Jurisdiction.

ROYAL INITIATE

George II, King of the Hellenes, Prince of Denmark, was recently initiated into Masonry at a special meeting of Wallwood Lodge No. 5143, held in the Grecian Temple of the Great Eastern Hotel, Bishopgate. No more fitting surroundings could have been chosen than the only Grecian Masonic Temple in London, England.

W. A. Sterling, Past Grand Deacon of the United Grand Lodge of England, in addressing the assembly, stated that the officers of the Grand Lodge welcomed heartily into the ranks of English Freemasonry George II, King of the Hellenes and Prince of Denmark. The Wallwood Lodge had that night been making history, and he hoped His Majesty would become a valuable acquisition to the Craft. He had the good wishes of the Grand Lodge of England, and he was sure he would claim not only the respect but the love and admiration of all with whom he came in contact.

The candidate remarked that he regarded it as a great privilege to be admitted into the ranks of Freemasonry, and in a ceremony the impressiveness of which would never be erased from his memory.

ATTENDS ANNIVERSARIES FOR FORTY-SEVEN YEARS

In attendance at the celebration of the seventieth anniversary of St. John's Lodge No. 9, of Seattle, Wash., held in September, was Charles D. Knight, 32°, K. C. C. H., who has not missed an anniversary celebration of his lodge, St. John's, in 47 years. At the meeting of the Grand Lodge of Masons in the state last June, Mr. Knight was made Grand Tyler Emeritus of that body. He is 82 years of age, and has been confined to his house since last December, when he was injured in an accident.

BRITON LAUDS NEW VOLUME

REVIEW IN ARS QUATUOR CORONATORUM, LONDON, PAYS TRIBUTE TO ANCIENT BRETHREN AND MODERN WRITER

Masonic scholars everywhere recognize the Transaction of Quatuor Coronati Lodge No. 2076, London, England, as the ultimate word in Masonic research. For more than forty years the highest type of Masonic erudition has been presented in the annual vol-

umes of the lodge, known as Ars Quatuor Coronatorum, familiarly designated as "A. Q. C." Election to this lodge, limited to forty members, is restricted to Masons who have achieved eminence in scientific, literary or artistic pursuits; hence its members are not only well informed Masons, but are also versed in the liberal arts and sciences.

The current issue of Ars Quatuor Coronatorum contains a review of Bro. J. Hugo Tatsch's "Freemasonry in the Thirteen Colonies," (Macoy Publishing and Masonic Supply Co., New York, \$3.15, postpaid). It was prepared by John Heron Lepper, past master of No. 2076, and a brother who is also active in Irish Freemasonry. He has written, in collaboration with Ph. C. Crossle, a monumental "History of Freemasonry in Ireland." This is what Bro. Heron has to say of the new contribution to the history of Freemasonry in the United States:

"To write that one has enjoyed a book is much; to write that one has admired it is more; but to write that it has brought one added knowledge and wisdom is surely the greatest praise of all; and the present reviewer can in all sincerity thank our Brother J. Hugo Tatsch, the well-known American Masonic scholar, for having given him all these sensations with his latest work, 'Freemasonry in the Thirteen Colonies.'

"Technically, to the eye of either editor or historian, the plan of the book together with its execution, is well-nigh perfect. In the space of 245 pages of good print we are given all the main features of the history of the thirteen oldest American Masonic Constitutions up to the times of establishment of independent Grand Lodges in each; nor has one of the more notable details in the story of any one of them been omitted; while for the reader in search of more minutiae an excellent bibliography appended to every chapter will set his feet on the right paths. The succinct yet complete narrative is presented with scholarly precision and critical broad-mindedness. Brother Tatsch is neither an iconoclast nor a *fidei defensor* where old American Masonic traditions are concerned; some he dismisses as improbable, others as coming from untrustworthy sources, but with yet others has indicated ways and means by which requisite proof might yet be obtainable.

"These are some of the reasons why I admire this book.

"When and where Freemasonry began in what is now the United States Brother Tatsch does not offer a dogmatic opinion, and in all probability we shall never know definitely, because

it seems undoubted that our Craft took its course westward long before definite adherence to one of the Mother Constitutions in the British Isles has become the shibboleth of regularity. What can be more certain that where a few Freemasons were gathered together in New England they should form themselves into a lodge according to ancient custom? Who are we to dub these non-regular, or even clandestine meetings? It is essential that we should cast off our present-day conceptions of Masonic jurisprudence, if we are going to look upon the colonial Freemasonry of two centuries ago with any clearness of vision or judgment.

"There is yet another point that we should bear in mind when estimating the probable or possible antiquity of some of the old American lodges. The warrant as we know it to-day did not exist in the Grand Lodge of England till the sixth decade of the eighteenth century. Therefore all English lodges regularly constituted, either at home or in the colonies, before this date would come into being by virtue of a 'Deputation', an authority to some person or persons to install a new Masonic body under the aegis of the Grand Lodge in London. This document might or might not be preserved by the new lodge; in the vast majority of cases it was not preserved, and its actual preservation was unnecessary as a certificate of regularity. There is, therefore, more of certainty than conjecture in suggesting that a great many early American lodges found themselves without any written evidence of regularity that they could produce, when asked to account for their antiquity and good standing later in the 18th century, when a warrant of some sort had become a hall-mark in the Craft. So, to my mind, there is more than little to be said before rejecting such early traditional dates as attach to some of the old American lodges, for example, to the Lodge of Norfolk in Virginia.

"The Provincial Grand Masters in America were appointed in a haphazard way; I have no doubt many of them executed their functions in a way just as haphazard; it speaks well for the reverence paid to the Craft in America that we possess as many evidences of their activities there as we do.

"The most casual reading of this book will show what a hard task American Masonic historians have had. A minute study has been essential not only of manifestations of Freemasonry in their own states, but also of the course of events in the three Home Constitutions of England, Ireland, and Scotland, to mention but the three most important. What wonder then if

some of the older school of historians must now be considered unreliable, as one of them certainly must in anything connected with the phenomenon of Antient Masonry in England. After all, Masonic history, like to Freemasonry itself, is a progressive science. Every honest piece of work adds to our potential knowledge. We cannot know everything but we have the desire to learn; and I do believe that there is not one of us but what must learn more about his own particular corner of research by making general reading as wide as opportunity gives him scope. None of us can afford to remain completely ignorant of the origins of those stupendous Masonic Constitutions across the Atlantic.

"An ounce of example is worth a pound of precept. While this book was lying on my desk waiting for review, I received a letter from a fine Masonic scholar, saying: 'I want to learn something about American Masonry, what books shall I read?' I have replied: 'Read "Freemasonry in the Thirteen Colonies" by J. Hugo Tatsch. He has done for America what Vibert and Daynes have done for England.'

No finer commendation could be given to the work of an American writer. Brother Tatsch is continuing his work in American Masonic history, with the intention of bringing out two additional volumes, so that the entire story of Freemasonry in the United States will be available in the set of three books, but each volume complete in itself.

AT THE CROSSROADS

Mr. William R. Wallace, an employee of the Pan American Airways, Inc., was elected to membership in Sojourners Lodge on May 3, while at Cristobal. When notified to appear for E. A. degree, it was found he was in Maracaibo, Venezuela, and a letter was forwarded by air mail to him there reaching him on August 6. Brother Wallace left Maracaibo by plane on the morning of August 9, traveling a distance of approximately 650 miles, arrived at the Masonic Temple at 7:00 that evening, and received his E. A. degree within two hours, or about 14 hours after leaving Venezuela.

Mr. C. E. Penrod, traffic manager for the Pan American Airways, Inc., elected to receive his degrees in Chagres Lodge of Ancon, C. Z., was notified to report for E. A. degree on July 28. The letter followed him over the airways, reaching him in San Salvador on the afternoon of July 27. Brother Penrod left San Salvador by plane on the morning of July 28, at

6:30, and arrived in Balboa, C. Z., at 5 p. m., travelling a distance of 960 miles in 10 hours and 30 minutes, and received the E. A. degree at 8 o'clock that night. The Canal Zone Lodges are evidently at the "crossroads of the world."

MASONRY AND ARROGANCE

Masonry teaches equality among men. In the lodge all, notwithstanding their station in life, stand upon an equal footing. This ancient Fraternity would have its members learn that each individual is but a small particle in the scheme of life and should be more fortunate than his brothers, or should fate cast riches and material benefits his way, it is not a matter over which to become conceited, egotistical and arrogant, but rather something for which to be thankful and humble.

Yet, despite the teachings of the Craft, there are Masons, as there are others, who, having acquired wealth through some lucky break or streak of fortune, let it go to their heads. The pronoun "I" becomes predominant with them. Because of their money they imagine themselves to be superior to the common herd. Nor are these self-important personages satisfied to impress themselves with their imagined superiority. In an attempt to appease a warped desire for admiration, to have acknowledgment from others of their power, they flash their position in the face of the less fortunate, assert their arrogance everywhere, and proclaim to all what a wonderful fellow "I am."

Instead of praise they are awarded derision, and rightly so, which, as a rule, they are too blinded with conceit to observe and benefit by. In truth they are deserving of pity.

For members of the Craft who are victims of such illusions there is no excuse. Its teachings foster an entirely different conduct. When the principles of Masonry are more widely followed, there will be less of braggadocio, arrogance and conceit—more of humility, democracy and brotherliness.

FOR CREMATION SERVICES?

Because the Masonic Burial Service as it now stands does not fit in with the ceremony at the cremation of a deceased member of the Fraternity, there has been a good deal of discussion as to the exact procedure to follow. Pro Grand Master Goulston, of the United Grand Lodge of New South Wales, at a communication of that body, spoke in regard to this, having had a petition to authorize the reading of the Masonic service in the crematorium. It would

seem that he does not favor this idea. He said, in part:

"As we are all aware, a certain proportion of the members of our Institution provide in their wills for their remains to be cremated, but I wish to point out that our Funeral Service, as embodied in the Constitutions, is purely a Burial Service, as must be evident to all. I have had no hesitation in granting a Dispensation when, after the cremation of a body, the ashes have been brought back to the house and then buried in the usual way. I have also given permission for an approved Masonic Service to be held in the house before the body is removed for cremation, even if the remains are not buried afterwards, and, when desired, I have authorized the holding of a Masonic Service in the church, before the body is taken to the crematorium."

TRUE MASONRY!

Possibly one of the most comprehensive and thorough plans for the care of orphans in the U. S. has been worked out by the Freemasons of Massachusetts. Briefly stated it embraces:

- (1) Care of the orphaned child—boy or girl—by Grand Lodge up to the time such child reaches the age of 12.
- (2) Care of the child between the ages of 12 and the time when they complete high school, by Grand Chapter.
- (3) Financial and moral support for such children by the Grand Commandery or the Scottish Rite until its scholastic program is completed.

In this manner the welfare of the child of a Mason is guarded and conserved without a break until it is equipped to assume its own responsibilities. It is a wonderful plan.

Too, the child need not be a full orphan to be eligible for relief. If the father or mother is gone and the remaining parent is unable to give the needed help. Grand Lodge steps in. When the child is twelve, all requisite information is passed on to Grand Chapter which, in turn, carries on until its ward is eligible to receive help either from the Grand Commandery Educational Fund or from the similar fund provided by the Scottish Rite.

Can one conceive of a more comprehensive, more utilitarian, a more Christ-like work?

"Inasmuch as ye have done it to the least of these—!"

All honor to our brethren of the Old Bay State! Their Masonry is of the sort we love to ponder on.

"TO THE FELLOW

WHO'LL TAKE MY PLACE WHEN I AM GONE"

BY THE LATE FRED T. COMEE
GRAND SECRETARY ROYAL ARCH CHAPTER OF MASSACHUSETTS

*Here as a toast that I want to drink to,
a fellow I'll never know,
To the fellow who's going to take my
place when it's time for me to go.
I've wondered what kind of a chap he'll
be, and I've wished I could take
his hand
Just to whisper, "I wish you well, old
man," in a way that he'd under-
stand.*

*I'd like to give him the cheering word
that I've longed at times to hear;
I'd like to give him the warm handclasp
when never a friend seems near.
I've learned my knowledge by sheer
hard work, and I wish I could pass
it on
To the fellow who'll come to take my
place some day when I am gone.*

*Will he see all the mistakes I've made,
and note all the battles lost?
Will he ever guess of the tears they
caused or the heartaches which
they cost?
Will he gaze through the failures and
fruitless toil to the underlying plan
And catch a glimpse of the real intent
and the heart of the vanquished
man?*

*I dare to hope he may pause some day
as he toils as I have wrought,
And gains some strength for his weary
task from the battles which I have
fought.
But I've only the task itself to leave,
with the cares for him to face,
And never a cheering word may speak
to the fellow who'll take my place.*

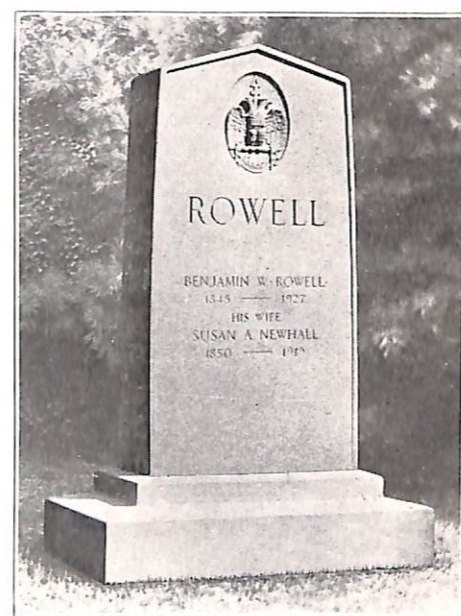
*But we'll meet some day in the great
unknown—out in the realm of
space;
You'll know my clasp as I take your
hand and gaze into your tired face.
Then all failures will be successes in
the light of the new-found dawn,
So I'm drinking your health, old chap,
who'll take my place when I am
gone.*

A GREAT PROJECT

Every Mason has an opportunity to help in a wonderful achievement by contributing funds to aid in the completion of the great Protestant cathedral at Mt. St. Albans in the Nation's Capital. The present aim of its sponsors is to raise sufficient capital to assure the completion of the main auditorium by 1932, that services may be held therein during the 200th anniversary celebration of the birth of George Washington, first President and Mason.

The plans of the cathedral include a Masonic section for which any member of the Fraternity may purchase a stone at prices ranging from \$10 to \$1,000. But, regardless of the size of the gift, the contributor's name will be inscribed on a book which will remain in the building as a part of its records.

Every member of the Fraternity will doubtless desire to give, according to his means. A greater, worthier project than this—the erection of a National Cathedral in which all may gather to worship Him who gave all—is inconceivable. It will stand through the ages as a monument to the Great Architect of the Universe, a symbol of the faith and gratitude of man.



This is a fine example of a memorial where all of its component parts were carefully studied to produce a monument of very pleasing effect.

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ALL SORTS

CAUTION

Sarah Whiffiebaum was on a visit to the big city. Entering a drug store she stepped up to the drug counter and asked the clerk: "Excuse me, but are you a registered pharmacist?"

"Certainly, ma'am," he replied.

"You have a diploma?"

"Yes, ma'am."

"How long have you been in the business?"

"About fifteen years."

"You use the utmost care in serving customers?"

"Yes, indeed!"

"Well, then, I guess it will be all right. Please give me a couple of two-cent stamps."

HEARD IN COMPOSING ROOM

Foreman: "Why did you spell pneumatic 'newmatic'?"

Apprentice: "Cause the 'k' on the keyboard isn't working."

D. T.'S

Patient (at lunatic asylum): "We like you better than the last doctor."

New Doctor (flattered): "How is that?"

Patient: "You seem more like one of us."

BREATHING SPELL

Schoolmaster—"This makes the fifth time I have punished you this week. What have you to say?"

Youth—"I am glad it's Friday, sir."

PRE-WAR STYLE

The cynic says that if all the kitchen aprons in the hope chests of this year's brides were laid end to end, they wouldn't reach from the front door to the breakfast nook.

GEORGE ON THE JOB

Traveler—"Did you find a roll containing \$50 under my pillow?"

Pullman Porter—"Yes, suh; thank you, suh."

NAILING BRIDGET

"You have an admirable cook, yet you are always growling about her to your friends."

"Do you suppose I want her lured away?"

CROSS MARKS THE SPOT

Mother: "Well, Jimmy, do you think your teacher likes you?"

Jimmy: "I think so, mummy, because she puts a big kiss on all my sums."

MODERN MUNCHAUSEN

"When you told me this story last year, you said you only killed three mutineers; now you say you killed thirty."

"True enough, Miss, but that was last year, afore you was really old enough to know the 'orrid truth—all of it."

WHEN RASTUS MARRIES

In a court-room the other day, Judge White was reproving a colored man for deserting his wife, and dwelt at great length on the injustice he was doing. "Wife desertion is something, Rastus, that I must deal with severely, I'm afraid, and I feel very strongly on this subject."

"But, Judge, you don't know that woman. I ain't no deserter, I'se a refugee."

HARD BOILED

A bobbed haired waitress very much out of sorts sailed haughtily to the table at which sat a grouchy customer. She slammed down the cutlery, snatched a napkin from the pile and tossed it in front of him, then striking a furious pose snapped "What 'ch want?"

"A couple of eggs," growled the customer.

"How 'ju want 'em?"

"Just like you are."

FAIR ENOUGH

"Sir," said the maid, quite haughtily, "either take your arm from around my waist or keep it still. I'm no ukelele."

THAT'S DIFFERENT

One day a very pretty young lady who had a poodle dog in her lap chanced to be riding on a street car. A bluenose lady sitting next to the girl addressed her thusly: "My, what a nasty little dog. Don't you think, my young lady, it would look much nicer if you had a little baby in your lap?"

"No," the pretty one replied in calm, even tones, "it wouldn't. You see, I'm not married."

OH!

He: "Now that we are married, perhaps I might venture to point out a few of your little defects."

She: "Don't bother, dear; I am quite aware of them. It was those little defects that prevented me from getting a much better man than you are."

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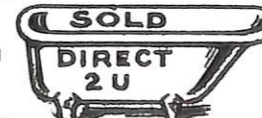
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TEA FOR TWO

"Got a sweetheart yet, Lily?"
"Yes, and he's a regular gentleman."
"You don't say so!"
"Yes, he took me to a restaurant last night and poured his tea into a saucer to cool it; but he didn't blow it like common people do—he fanned it with his hat!"

BLACKBIRD FLIES

Two colored gentlemen who has just reduced the population of a farmer's henroost were making a getaway.
"Las, Mose," gasped Sam, "why you 'all s'pose dem flies follow us so close?"
"Keep gallopin', nigger," said Mose, "dem aint flies, dem's buckshot."

AIN'T IT THE TRUTH

"You are charged," said the judge, "with beating up this government inspector. What have you to say?"
"Nothing," replied the grocer. "I am guilty. I lost my head. All morning I held my temper while government agents inspecte dmy scales, tasted my butter, smelled my meat, graded my kerosene. In addition, your honor, I had just answered three federal questionnaires. Then this bird came along and wanted to take moving pictures of my cheese and I pasted him in the ele."

AN ANCESTRAL JOKE

Visitor (to butler, who is showing him through the picture gallery of the old mansion)—"That's a fine portrait. Is it an old master?"
Butler—"Oh, no, sir; that the old missis!"

HOW ODIOUS

Teacher—"What is Boston noted for?"
Johnny—"Boots and shoes."
"Correct. And Chicago?"
"Shoots and booze."

OH, OH!

He—"I am burning with love for you."
She—"Oh, don't make a fuel of yourself."

MENTAL FOG

"What made you so exhilarated last night?"
"Rushing through the ether."
"Flying?"
"No, drinking beer."

"Ain't that cow got a lovely coat, Ted?"
"Yes, it's a Jersey."
"Well, now, what do you think of that? I thought it was its own skin."

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